

PURITAN DAY.

Our National Day of Thanks and
Interesting Facts Connected
With it.

For our great American holiday Thanksgiving we are indebted to the Puritan pilgrims of New England, though the idea of setting apart a day of general thanksgiving was far from being original with them.

Those familiar with the history of this long suffering people are aware that the persecutions which they endured in England under Mary, Elizabeth and James I caused a number of them to emigrate in 1602 to Holland, where they established themselves in the city of Leyden and where they were joined by their remaining brethren in 1608. The appointment of a thanksgiving day for some special blessing had long been a custom among the Dutch as well as among other nations of Europe, and the general gratitude to heaven for some great victory, proclamation of peace or for deliverance from pestilence or famine, often found expression in this way.

When, after satisfying themselves that their principles could never take root in Holland, and that their number instead of increasing was gradually diminishing there, the Puritans had abandoned that country, had landed upon Plymouth Rock, and had found a home in a new world, they retained the old Dutch custom of general thanksgiving for special blessings. An unusually bountiful harvest was always deemed a fitting occasion for the appointment of a thanksgiving day by the governor of the colonies of Plymouth and Massachusetts Bay, and as the earth began to reward more abundantly the labor which the colonists bestowed upon it, harvest became so uniformly plentiful that an annual thanksgiving day followed as a natural sequence.

This observance has always been both a religious and a social one. The early Puritans attended "meeting" as they called their church service, twice on every Thanksgiving Day, and this pious system has been continued in many parts of rural New England down to the present time, though the most pious dwellers in the cities and larger towns now deem attendance upon one service a sufficient opportunity for

OFFERING THEIR THANKS.

What a quaint appearance a rural New England "meeting house" presented at a thanksgiving service seventy-five years ago! The pulpit towered high and was surmounted by a huge sounding board which seemed liable to fall and crush the minister at any moment. Upon an elevated seat in front of the sacred desk sat the ruling elder facing the congregation. Upon another seat, less elevated than his, sat the deacons, while the plain seats in the body of the house were occupied by the fathers and mothers of families with their children, and hired help.

The pastor opened the service with a prayer of at least fifteen minutes' length, and followed it with the reading and exposition of a chapter of holy writ. Then the ruling elder gave out a psalm in which all the congregation joined, and when it had been sung the minister preached for one hour, measuring the time by means of an hour-glass. Prior to the contribution which followed, one of the deacons would rise and say, "Brethren of the congregation, now there is a time remaining for thanksgiving and contribution to the Lord, wherefore, as the Lord hath prospered you, freely offer." Collection plates or baskets were not passed from seat to seat, but a box of wood was placed upon a stand or table near the pulpit. When the deacon had resumed his seat, the whole congregation arose and proceeded to the contribution box. First came the magistrates and "chief gentlemen," then the elders, then the deacons and after them the entire assembly. They deposited their offerings one by one and then passed to their seats again. These contributions consisted not only of money, but of notes of hand and any article which could be sold or otherwise profitably appropriated to the benefit of the church, thus making up a strange, miscellaneous collection of goods and chattels of various descriptions. It was the custom in the old

PURITAN CHURCHES

to endeavor to reconcile upon Thanksgiving Day any disputes which might have occurred among the members, whether arising from the affairs of the church itself or from private transactions. In the former case, when there was a decision upon any question of doctrine, church policy or discipline, it was often customary to call in as arbitrator some wise and good man—usually a clergyman or elder—from another church. The Rev. Mr. Buckley, of Colchester, Conn., a distinguished Puritan ancestor of mine, was famous in his day as a casuist and sage counselor. A church in his neighborhood had fallen into unhappy divisions and contentions which they were unable to adjust among themselves. There was appointed a committee whose members laid the case before Mr. Buckley and desired him to communicate his judgment in writing, that it might be read to the assembled congregation at the close of the morning service on Thanksgiving Day.

Now, it happened that on the outskirts of the town Mr. Buckley owned a farm, which he had entrusted to the care of a hired man. In dispatching a letter to his farmer, at the same time with his letter of advice to the church upon the question submitted to him, the papers were inadvertently mixed and the document intended for the good elders and deacons was sent to the hired man, while the letter intended for him was handed to the pastor at the termination of the morning service on Thanksgiving Day. Imagine the amazement of the good man and his congregation when he read as follows: "You will see to the repair of the fences, that they be built high and strong, and you will take especial care of the old black bull."

For several minutes a most profound silence reigned among the good brethren. All were completely

PUZZLED BY THIS MYSTICAL

advice. But at length there was found among the more discerning ones an interpreter, who arose and said: "Brethren, this is the very advice we most need. The direction to repair the fences is to ad-

monish us to take good heed in the admission and government of our members. We must rule the church by our master's law and keep out strange cattle from the fold. And we must in a particular manner set a watchful guard over the devil, that old black bull that has done so much damage among us.

All now perceived the wisdom and fitness of Mr. Buckley's advice, and resolved to be governed by it. As a consequence, all animosities subsided, and perfect harmony was restored to the long dissident church. What was contained in the church letter, sent to the farmer, and what effect it had upon him are unable to say.

Strict as the old Puritans were, they were not opposed to certain games—particularly those of an outdoor character. Prowls and backgammon were permitted, and the young men and maidens were not restricted in the colonies of Plymouth and Massachusetts Bay, at least from participating in them upon Thanksgiving day after they had devoutly attended two meetings. Some of the old English fireside games were also permitted and many a bevy of Puritan lads and lassies participated in snap dragon, or blind man's bluff, on Thanksgiving night. This custom of making the occasion one for family and social reunion and devoting it largely to innocent amusement is still one of the most honored in connection with Thanksgiving Day, and nowhere more so than

IN NEW ENGLAND.

The Puritans and their descendants for many years after them were strongly opposed to the introduction of any musical instrument at divine worship. But in 1799 a member of the choir connected with Hingham (Mass.) meeting-house—the oldest church in the country, having been built in 1681—had learned to play upon the violin, and was anxious to exhibit his skill, and accordingly brought his big fiddle into the singing gallery on Thanksgiving morning. While the hymn was being read, he ventured to try his strings to ascertain if the instrument were in tune, and thereby attracted the attention of the pastor. The good man paused, laid down his hymn book, and proceeded with his sermon as though singing formed no part of public worship, and finally dismissed the congregation without note or comment. The members of the choir were indignant. The young men and girls resolved not to go into the "singing seats" at all in the afternoon, and the elders who did go there wore a look of stern resolution. The pastor read a psalm and sat down. No sound followed. After a long silence he read the psalm again with flushed face and stern manner, looking interrogatively at the gallery. The choir-leader, my great-grandfather, by the way, from whom the story has been handed down to succeeding generations, could bear it no longer and called out decisively, "There'll be no singing here this Thanksgiving."

"There'll be no preaching," said the pastor, and, taking his cocked hat from its peg, he marched out of church, leaving his congregation paralyzed with astonishment. The big fiddle did not appear again in the "singing seats."

The general observance of an annual Thanksgiving day spread very slowly outside of New England. An American edition of the Episcopal prayer book, dated 1789, strongly advised it, but the recommendation was not regularly proclaimed by any state governor outside of New England till 1817, and it is only within twenty-four years past that it has been customary for the president of the United States to proclaim it.

The first American Thanksgiving was in 1621. The Puritans agreed among themselves that since their prudence and forethought had been so wonderfully blessed of God, they would send out four men hunting that they might rejoice together in a special manner after the fruit of their labors had been gathered. According to the historian, the barley and Indian corn were their only crops, the "peas were not worth gathering, for, as we feared, they were too late sown." This was under the good Gov. Bradford. The four men who went hunting brought in as much game as served the company for a week. The recreations of the day consisted of the exercise of their arms, Massasoit, the Indian chief, and ninety of his men coming among them for three days, during which time they were entertained and feasted by the colonists, the Indians killing and bringing to

THE FEAST FIVE DEER.

The next New England Thanksgiving Day was in July, 1623, which had been appointed as a day of fasting and prayer on account of drought. While they were praying rain fell abundantly, and the governor appointed it instead a day of thanksgiving. In June, 1632, Gov. Winthrop of the Massachusetts Bay colony invited the governor of the Plymouth colony to unite with him in a day of public thanksgiving because the action of the British Privy Council had been favorable to the colonies. In Massachusetts Bay colony, old records show that days of thanksgiving were appointed in 1632, 1634, 1637, 1638 and 1639, and sometimes of more than one day in the same year. In Plymouth we find mention of one in 1651 and again in 1668. In 1680 it seems to have become an annual custom.

During the Revolution it was annually recommended by congress; then there was a thanksgiving for peace in 1774, and in 1789 President Washington recommended a day of thanksgiving for the adoption of the constitution. In 1795 there was one for the suppression of insurrection, and in April, 1815, the president appointed a day of Thanksgiving for peace. In New England during all this time, however, annual proclamations were issued by the governors of the various states, officially recommending the religious observance of the day, where, indeed, it became the principal social and home festival of the year.

During the war of the rebellion, President Lincoln appointed special thanksgiving in 1862 and 1863, and a national proclamation of annual thanksgiving was issued in 1863 and 1864. Since that time the president, as well as governors and mayors, have issued such a proclamation annually.

One of the most remarkable thanksgivings on record was the custom in Southampton and Eastampton, L. I. Montauk Point, consisting of about nine thousand acres, was owned by numerous proprietors in those two towns. They used it as a common pasture for their stock. The time of driving the flocks home for the winter was fixed at a meeting by the town council, "and it came," says the historian,

"to be a rule from the period beyond which the memory of man runneth not, that the Thursday of the week following the return of the cattle from Montauk should be observed as a day of thanksgiving."

But Thanksgiving is older even than the United States. In many countries there have been from time to time thankful hearts. In Holland the first anniversary of the city of Leyden from the siege, October 3, 1575, was kept as a religious festival of thanksgiving and praise. In the English church service, the 5th of November is so celebrated in commemoration of the discovery of the gunpowder plot.

If we would have powerful minds, we must think; if powerful muscles, we must labor; if sound lungs, we must take Dr. Bull's Cough Syrup. Price 25 cts.

For cuts, bruises, sprains, burns, scalds, frostbites and chilblains nothing equals Salivation Oil. It annihilates pain. Price 25 cents a bottle.

GEO. H. PENDLETON DEAD.

The Father of Civil Service Reform Dies at Brussels.

London, Nov. 25.—George H. Pendleton died at Brussels last evening.

BLAINE'S TELEGRAM OF CONDOLENCE. Washington, Nov. 25.—The department of state has been advised of the death of ex-Minister Pendleton at Brussels last night, and Secretary Blaine has sent a telegram of condolence to his family.

BIOGRAPHICAL SKETCH OF PENDLETON.

George Hunt Pendleton was the son of Nathaniel Green Pendleton, a congressman. He was born in Cincinnati, O., July 25, 1825. He received an academic education, studied law, and was admitted to the bar in Cincinnati.

He was a member of the state senate in 1854-'55 and was elected to congress as a democrat in 1856, serving until 1865. He was a member of the committee on military affairs during each term, and in the XXXVIII congress served on the committee of ways and means and as chairman of the special committee on admitting members of the cabinet to the floor of the house of representatives.

He was nominated for the vice presidency on the ticket with George B. McClellan for president in 1864. He was a member of the Philadelphia loyalist convention in 1866 and an unsuccessful candidate for governor of Ohio in 1869. In the same year he became president of the Kentucky Railroad company.

He was elected United States senator in 1878. During his senatorial service he was chairman of the committee on civil service reform, and as such, on June 26, 1882, introduced a resolution that instructed the committee "to inquire whether any attempt is being made to levy and collect assessments for political partisan purposes from any employees of the government."

In 1880 he introduced a bill in the senate which had been drawn up by the New York Civil Service association for the reformation of the national civil service. The committee on civil service and reformation, to which it was committed, twice recommended its passage, but it remained pending in the senate till the reform sentiment strengthened and made itself felt in the elections of 1882. It was then again taken up and passed with a whirl. The bill is famous as the "Pendleton bill."

In 1846 he married Alice, daughter of Francis Scott Key.

At the expiration of his term in 1885 he was appointed by President Cleveland United States minister to Germany. He was succeeded a few months ago by William Walter Phelps, appointed by President Harrison.

Since his retirement from office he has remained in Europe.

Hibbard's Rheumatic Liver Pills

These pills are scientifically compounded, uniform in action. No gripping pain so commonly following the use of pills. They are adapted to both adults and children with perfect safety. We guarantee they have no equal in the cure of Sick Headache, Constipation, Dyspepsia, Biliousness, and, as an appetizer, they excel any other preparation. W. E. Bard, druggist.

Terrible Duel With Knives

Gainesville, Tex., Nov. 25.—John Collins and his hired hand, residing ten miles west of this city, had a difficulty Saturday evening in the cotton field about some trivial matter, which led to blows. Both men used their pocket knives with deadly effect, each receiving over a score of severe wounds. There being no one to interfere, they fought till they were rendered unable to continue the battle on account of loss of blood. Collins is reported to be mortally wounded, while the other party, whose name has not been learned, is said to have died shortly after the fray.

BLACK-DRAUGHT tea cures Constipation.

The Pettus Murder.

New York, November 26.—The jury in the Pettus murder inquest was out twelve minutes. It found that Pettus came to his death by pistol-shot wounds inflicted by Hannah B. Southworth. Coroner Levy held the prisoner without bail to await the action of the Grand Jury.

—The suit of Edmund E. Caldwell, of Philadelphia, begun against the government fifty years ago over the seizure of some important clothing, has been settled in favor of the plaintiff.

—If you once try Carter's Little Liver Pills for sick headache, biliousness or constipation you will never be without them. They are purely vegetable; small and easy to take, all druggists sell them.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango, Indorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

—Carter's Little Liver Pills will be found an excellent remedy for sick headache. Thousands of letters from people who have used them prove this fact. Ask your druggist for them.

KILLED HIS FRIEND.

A Terrible Murder Which is Supposed to Have Been for Gain.

Raleigh, N. C., Nov. 25.—Yesterday J. P. Davis was arrested at Danville, Va., and to-night he was placed in jail at Pittsboro, Chatham county. Davis lived in Chatham county, and had as companion J. D. Haughton. Both were young and slept in the same bed in a house the only other inmate of which was an aged and deaf woman. Haughton was very fond of visiting, and always put on good clothes when so doing. A week ago Haughton was missing. Davis was asked in regard to his whereabouts, and said Haughton had gone to a neighbor's to play the violin. A pillow from the bed was also missing. A fragment of it was found in the fire place, the rest having been burned. Davis said Haughton had been reading with a lamp beside the bed and that the pillow had caught fire, whereupon he had thrown it in the fireplace. The absence of Haughton was still unaccountable. Forty-eight hours passed and he did not appear. It was found that his best clothes, which, as stated, he always wore when visiting, were in the room. The river near by was dragged, and systematic search begun. A keen-eyed man found the marks of buggy wheels, half obliterated by the rain, and a wheelbarrow with blood upon it. It was found that the wheelbarrow had been rolled from a window of the room which Davis and Haughton occupied. The wheel tracks were traced from the rear of the house to a tobacco barn some distance away. This led to a careful search of the barn, in which were 5,000 pounds of tobacco piled upon planks. Under these planks was found freshly disturbed earth. At a depth of 2 feet digging revealed Haughton's body laid on its face and attired in every-day clothing. An examination showed that death had been caused by a terrible blow upon the head with some heavy instrument. A few hours before the finding of the body some blood was found under the bed, and Davis was questioned and was told that if Haughton was not found it would be believed that he had murdered him. At the discovery of the body it was found that Davis had fled. It was discovered that on the night the murder was committed Haughton and Davis slept together in their room on the second floor of the house, and that the old woman had locked the front door. She knew nothing more. The conjecture is that Davis, after having killed Haughton, rolled this body to the window and threw the body out, then went down, placed in the wheelbarrow, rolled it to the buggy and carried it to the buggy to the barn. It had been buried apparently three or four days. The presumed cause of this murder of a friend and companion was Davis' desire to become the possessor of a quantity of cotton which Haughton owned. Davis declines to talk about the case at all. Two special officers went to Danville after him and guarded him closely to-day.

How to Cure All Skin Diseases. Simply apply "Swayne's Ointment." No internal medicine required. Cures tetter, eczema, itch, all eruptions on the face, hands, nose, etc., leaving the skin clear, white, and healthy. Its great healing and curative powers are possessed by no other remedy. Ask your druggist for Swayne's Ointment.

A QUEER REQUEST. Embezzler Vincent Wants the People to Pardon Him.

Birmingham, Ala., Nov. 25.—Isaac H. Vincent, ex-state treasurer of Alabama, who is now serving a 15-year sentence in the coal mines for the embezzlement of \$223,000 of the state's money, wants a pardon and will not allow his friends to intercede with the governor in his behalf. He wants the people of this state to pardon him. Vincent proposes to ask the legislature to submit the question of granting him a pardon to the people at the next election and let them vote on it. If a majority vote for a pardon he thinks he should be free, while if a majority vote for no pardon he will serve out his sentence.

Vincent has been in the mines two years and, with the usual allowance for good behavior, his sentence will expire in 10 years.

WINE OF CARDUI, a Tonic for Women.

Sullivan Offered His Price.

Seattle, Wash., Nov. 25.—The following dispatch was sent this evening by T. F. Townsley, of this city:

"To John L. Sullivan, Boston, Mass.: Seattle has raised a purse of \$25,000, which will be given to the winner of Jackson-Sullivan fight, provided the mill takes place at or near Seattle within nine months."

—One hundred German miners went on a strike at Houghton, Mich., and attempted to prevent the working of other miners. They were discharged and ordered to leave, thus settling the strike.

The Arkansas Railroad Riot.

Little Rock, Ark., November 27.—Deputy Sheriff Sanders reports everything quiet among the colored people at Scott Station, on the Cotton Belt branch, the scene of the riot during the past few days. Thomas Johnson and wife, white people, of this city, who were on the cars at the time of the riot, arrived to-day. Mr. Johnson states that several bullets whistled closely past his head, and that one of the negroes who was killed fell against his wife, the blood spurting over the front of her dress. While no further fighting has occurred for two days Mr. Johnson states he would not be surprised to hear of it breaking out again at any time.

Bucklen's Arnica Salve.

THE BEST SALVE in the world for Cuts, Bruises, Sores, Ulcers, Salt Rheum, Fever Sores, Tetter, Chapped hands, Chilblains, Corns, and all Skin Eruptions, and positively cures the Piles, or no pay required. It is guaranteed to give satisfaction, or money refunded. Price 25 cents per box. For sale by Merts and Hale.



SOME grocers are so short sighted as to decline to keep the "IVORY SOAP," claiming it does not pay as much profit as inferior qualities do, so if your regular grocer refuses to get it for you, there are undoubtedly others who recognize the fact that the increased volume of business done by reason of keeping the best articles more than compensates for the smaller profit, and will take pleasure in getting it for you.

A WORD OF WARNING.

There are many white soaps, each represented to be "just as good as the Ivory;" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and Insist upon getting it.

Copyright 1886, by Procter & Gamble.

HOUSE-TOP GARDENS.

Summer Resorts For the Poor Dwellers in Tenement Houses.

A plan to make our house-tops useful is sketched by Dr. Gouverneur M. Smith, in a paper on "Wasted Sunbeams—Unused House-tops." The Oriental has no difficulty in the matter. He lives on the top of his house a considerable part of the year, and builds his roof with an especial eye to that sort of occupation. Why may not we? By pitching our tents upon them, or by taking them as they are, except that the roof coverings would have to be made more solid, we might make our roofs comfortable sojourning places and inexpensive summer health resorts.

"Roofing," says the author, "can be contrived suited to this climate, and enduring as pavement. A pleasure resort might ornament each residence, its limits bounded by the area of the dwelling; neighborly consent could widen the range, turf and flowers brightening the plan. Iron-framed and glass-enclosed rooms or cupolas could be added, which would prove useful during all seasons, artificial heat tempering brumal inclemency. If such adaptation of house-tops would be an advantage to the affluent, who can escape city life during the summer, how much greater advantage would be secured to the tenement house districts! . . . For the higher graded tenement houses such fresh air facilities would be hailed with delight by the inmates. The proximity of open breathing places to their rooms would endear them to their humble homes. Summer moonlight evenings could have a new aspect; and again, round a family lantern, grapes might gather to read, sew, or engage in games, and thus a home-felt pleasure could quiet restless spirits, craving questionable or illicit amusements. More true enjoyment might be observed in such groups than on the piazzas of fashionable resorts. Landlords could arrange for the periodical sweeping of roofs, as well as the halls and stair-ways, and, among a very large class of respectable poor, pride would stimulate to a tidy and decorative care of their home parks."

By a little alteration in structure the upper stories of houses, now stuffy places enough, could be made light and airy, and attractive as resorts or play rooms in inclement weather.—Popular Science Monthly.

—Chief—"And when the shooting began you ran away from the melee?" Policeman—"Yes." Chief—"Did you not know you would be called a coward all your life?" Policeman—"I made a hasty calculation to that effect, but I thought I would rather be a coward all my life than a corpse for fifteen minutes."—Omaha World.

—Mr. Gladstone says that he has had his portrait painted thirty-five times, and often by John Millais, who takes only five hours to do the work. As Millais usually receives 2,000 guineas (\$10,000) for a portrait, he may be considered to work in Gladstone's case, at the rate of \$2,000 per hour.

SEDALIA

WEEKLY BAZOO.

\$1.00

PER ANNUM.

CHEAPEST AND BEST PAPER IN CENTRAL MISSOURI.

ONLY \$1.00 PER ANNUM.

Postage free to any post-office in Pettis County.

Subscribers who take their paper at postoffices outside of Pettis County, will remit 20 cents extra for postage, which is paid at the office of publication.

Send in your names and money.

No name put upon the subscription book unless accompanied with the cash.

Address remittances or communications to

J. WEST GOODWIN,
SEDALIA, MO.

HOME LUMBER CO.

401 WEST SECOND STREET.

A full stock of lumber, lathes, shingles, lime, plaster, cement, posts and all building material. As cheap as any house in Central Missouri. 6-21d&wt

W. D. STEELE,
ATTORNEY AT LAW,
SEDALIA, MISSOURI.

Established 1868. Incorporated 1888.

WHEN IN THE CITY,

—CALL AT THE—

Bazoo Wigwam

And subscribe for the oldest, largest, best and cheapest paper in Sedalia.

Daily { 50 cts per month by mail.
65 cts per month delivered.

Sunday, \$2.50 per year.

Weekly, \$1.00 per year.